

# VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.)

BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BRANDON, WEDNESDAY, NOVEMBER 13, 1839.

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## VERMONT TELEGRAPH.

BRANDON, SATURDAY, NOV. 9, 1839.

For the Vermont Telegraph.  
Letter from brother Brayton.

Rutland, Vt.  
Dear Brother:—Recent letters from brother Brayton bring intelligence of deep interest to me, at least, containing as they do more minute and detailed information than any I have before seen. And thinking that these communications can but be interesting to his numerous friends in this vicinity, and to your numerous patrons in general, I send you a transcript for the Telegraph.

Karen Jung, Done-Yan, }  
Jan. 25, 1839.

Very dear and beloved Brother:—Little, yes very little can you imagine how our hearts were cheered on the 17th inst. by receiving your kind and brotherly letter. Could you know how much good it does us to receive letters from you, I know you would write often. Hostilities have not yet opened commenced between the English and Burmah-Proper. We do not now expect that this will be the case until another cold season, but Mr. Blundell, the English governor at Maulmain, says, "It must come then."

About two months since I took a trip with brother Vinton up the Aturan river, and spent the Sabbath at Bootah, (the Christian village on that river.) All the families in this village except one, (a Burman family,) are Christian families. Saturday I visited a small Karen village, about an hour's walk from Bootah. Called on every family, and said all that my limited knowledge of the language would allow me to say, several times over. By having my Teacher straighten out and repeat some sentences after me, I was able to make known much more truth.—But O! how I long to feel at home in the language. I must, however, be patient and diligent a long time yet for that.

In visiting Bootah, I was much delighted to see the change which religion had evidently made for the better, even in their external circumstances. In one house the first thing which met my eye upon entering was, a small book case, well and neatly filled, with books. I know this would not be thought much of in America, but it is quite different here.—There was a neat little bed-room and bedstead with musquito curtains, and on the head of the bed were the Testament and hymn book. In one corner of the dining-room was the loom, with a piece partly woven. You would be amused to see their looms, as the whole establishment to two looms, could easily be put into a common pillow case. Their farming tools, of various descriptions hung up about the house, and it really looked like civilization. Their farming tools, however, are quite different from yours in Vermont. All the farming they pretend to do is, to cultivate rice, except a few garden vegetables, such as sweet potatoes, cucumbers, pumpkins, onions, peppers, &c. Instead of ploughing their land they tread it up with buffaloes, and sow the seed during the rainy season.

In visiting the Sabbath School, I almost forgot, for a moment, that I was in a heathen land. The whole village, except the Burman family, above mentioned, came together, from the oldest to the youngest. Mothers brought their little infants swung upon their backs, or by their sides, and thus all sat down together and listened to the instructions from the word of God, as though it were in very deed their "meat and drink." Fine specimens this! thought I, of a Sabbath School in a heathen land. What an example for mothers in a Christian land.—There they must not only stay at home themselves in consequence of a little child, but some one else must stay away even from the Sabbath School, to help take care of it. "These things ought not so to be." And I believe that such mothers, unless they are sick, will have an awful account to render in the judgment day.

At this place I had the privilege of baptizing three individuals, one little girl about 2, one about 15, and a very aged woman, just able to get to the water and walk in and out with my assistance.—Long, long has my heart panted for this privilege of baptizing the benighted heathen. God has so far granted me the desire of my heart, as to permit me to make a beginning. I have also baptized one at this place. May these be but an intro-

duction to thousands whom I may yet have the privilege of leading into the watery grave. O, the luxury of being permitted in any degree to labor for God!—In taking out leave of Bootah, on Tuesday morning, I was forcibly reminded of the scene recorded in Acts, xxi. 5, 6. "After having filled our boat with various kinds of vegetables, almost the whole village, men, women, and children accompanied us to the water side. After singing, we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took boat, and they returned home again."

You ask, "how do you feel there?"—I feel that "my heart is deceitful above all things and desperately wicked." That it is exceedingly difficult to "crucify the old man with his deeds, and to put on the new man." Every day's experience confirms me in the truth, that it is folly to think of living religion, without much communion with God. The devil in his "going about" does by no means forget Burmah. We are not ignorant of his devices, in this land of idolatry. But I am happy that I am here. Never have I been more conscious of being in the path of duty. And the path of duty is invariably the path of happiness. Whether prosperity or adversity be my future lot, it is here that I hope to toil while I live, and here that I hope to lay my bones when I die. But should I attempt to delineate to you my feelings, while gazing upon the monuments of idolatry, and witnessing the abominations of heathenism, it would be but mere mockery. We had heard of the withering effect of superstition—of the soul-killing influence of idolatry and all its train of woes. But to hear is one thing, and to see is quite a different thing.—Tongue cannot express, nor pen describe the feelings of the missionary of the cross, as he looks upon the moral desolations around him, and thinks of the retributions of a just and holy God. I know we may hear enough to cause our eyes almost to weep tears of blood, but yet, no sooner do we become eye-witnesses, than we are led to exclaim, "The half has never been told us."

Before I proceed to answer the remainder of your questions, I wish to make a few explanatory remarks. I know they refer to just such particulars as I was anxious myself to know when I was in America. And I also know that much is said about missionaries not writing more about such little things; and some I have heard really complain. But I will tell you what I suppose to be the principal cause, or which has been so in my case. When an individual first steps upon the opposite side of the globe, it seems indeed like stepping into a new world. After being from 3 1-2 to 5 or 6 months on the water, without seeing scarcely the appearance of land, when he comes to have the privilege of feeling that he is once more walking upon solid ground, every thing that meets his eye is full of interest. If he change to meet with any thing like what he has ever seen before, his heart leaps for joy; and if it be unlike what he has ever before beheld, it of course leaves a distinct impression on his mind. Thus while every thing is a novelty he may perhaps sit down and write sheet after sheet of these little things. But after a few days, the effect of novelty dies away; the missionary becomes engaged in the study of the language; and the all-absorbing theme of the spiritual interests of the dying millions around him, so absorbed is his whole soul that he in a great measure, if not quite, forgets these little things. He feels that his great business is the salvation of the heathen, and if he sits down to write, his inquiry is, how shall I promote the great object to which I have consecrated my all? He may indeed err in respect to what he writes.—But I am quite sure that I should never again have thought about writing concerning half the things to which you referred, had they not been suggested to me. And I cannot now, of course, give you any thing of a detailed account—for that would fill a volume.

But I will give you a brief idea of them, as well as my time and ability will allow. As it respects the general aspect of things, I never had formed any very definite idea upon the subject, and therefore am not at all disappointed in that respect. The face of the country is diversified with hills, plains, mountains and valleys.—

While standing upon some eminence, and looking around, I have frequently been reminded of the Vermont hills and Green Mountains. Along the rivers, the land is generally a water level for several miles back from the rivers; then mountains rise, sometimes almost perpendicularly, to a height even exceeding the Green Mountains of Vermont. Our house stands at the foot of a long range of these perpendicular mountains, about 10 miles from the Salwan river, and 5 from a tide creek by which we come from Maulmain to this place. The plains along the rivers are cultivated as rice fields. The rice is sown at the commencement of the rainy season, (May and June,) and harvested at the commencement of the dry, (Dec. and Jan.)—Fences are something which the natives know nothing about, except to make buffalo-pens to secure their buffaloes during the night. Their lots are divided by land marks, I suppose something as they were in old times. These marks consist of mounds, ditches, rivulets, &c. They have no barns. The females cut the rice with a crooked piece of iron, which may be called an apology for a sickle—bind it up as we do wheat, and then carry it and pile it up near the house in one large mass. Near this a piece of ground, perhaps 20 feet in circumference, is trodden down hard by the buffaloes, which is used as a three-hing-floor, and the paddy threshed out by buffaloes. These animals seem to be in perfect subjection to the natives, and they ride them as we do horses. They are quite similar in shape to our oxen, except about the head. The neck is four or five times as thick, and the horns turn outwardly. They go with their noses almost to the ground, and make a very inferior appearance. These are all the species of cattle that I have seen in the jungle. In Maulmain oxen are very plentiful, though much inferior to the American oxen. Cows also are very numerous in Maulmain, but very small and ill shapen. Neither oxen nor cows have horns. They usually have a large bunch rising upon the back, something like the camel, only much smaller than that animal. The cows, I am told, furnish only from one to two quarts of milk per day. Sheep are kept by the English, for the purpose of eating. Goats are in Maulmain, but not any in the jungle. Hogs are found both in the jungle and city. I have frequently seen geese in Maulmain and Amherst, but I presume they are not very plentiful, for I have been told a goose egg costs 1-2 a Rupee or about 25 cents. Horses and carriages are very numerous in the large towns, but none in the jungle. In Maulmain, elephants are very common and are much used in travelling by land. They have a large basket work bound upon their backs, in which several individuals can ride very comfortably. There are fowls in great abundance. As for dogs, every man, I believe generally owns from 2 to 6 or 8. I have but one however.—A good dog is very essential, as a guard against thieves at night. I have no doubt but mine has frequently saved my house from being broken open, if not from being robbed. I have often heard the thieves about the house at night, but my dog would be sure to make a fuss about it, and they being quite afraid of a dog, have not as yet, caused me any trouble. Dogs, cats, rats, and mice, are like those in America. Musquitoes are much more numerous. We do not think of sleeping without musquito curtains. We have the common house fly, but I have seen a very few in comparison to what I have in America in the summer season. There are several kinds of ants here; and in such great abundance, as frequently to be very troublesome. In order to keep victuals, sugar, &c. from these intruders, we are under the necessity of having the cupboard stand in dishes of water. The lizard and tribe is very numerous, from the large alligator down to the little house lizard, which are very plentiful in our houses. The alligators are very numerous in the rivers, and are sometimes known to destroy men.

As it respects articles of food, an individual in Maulmain can if he choose, live on as many luxuries as in the city of Boston. Our living there consisted principally of rice and milk. In the jungle we have no milk, but a plenty of eggs. If we are well I think that self-denial here, is as much a voluntary thing as in America. But if a person be sick, he is not

quite so well off here in the jungle. Houses in the city and jungle, differ as much in looks and expense as they do in America in the city and country. After my return from Bootah I came to this place and built me a house which I will describe to you as well as I can. Bamboos serve for posts, sills, sleepers, studs, braces, rafters, plates, &c. &c. The clapboards consist of leaves, which grow 3 or 4 feet long and about 2 inches wide. The shingles are made of a very coarse tall grass. The partitions, doors, and windows are of a kind of basket-work made of the reed. Every thing is withed together by means of rattans, which also serve for hinges, locks, &c., to doors and windows. The bamboos are of two kinds, large and small. The large kind grows from 4 to 8 inches in diameter, and from 40 to 60 feet in height. The small are from 1 1-2 to 3 inches in diameter, and nearly as tall as the large kind. The coolies had to bring most of the timber on their backs from 1-2 mile to 5 miles distance. After the timber was on the ground, we proceeded to erect the house as follows: the ground was measured off 15 cubits by 20, including a veranda, across one end, of 5 cubits. The holes were then dug for the posts, about 2 1-2 feet deep. The large bamboos were used for posts. These being placed in the holes dug in the ground were fastened upright, by extending the small bamboos from one to the other and withing them with the ratan. The plates and rafters were then put on, all of which consist of the small bamboos. After this the floor was laid sufficiently high from the ground, that I can conveniently walk under it, standing erect. The small bamboos were used for sleepers, being about 4 inches apart. Then the large bamboos split into pieces about 2 inches wide and laid as close together as they could be. The small bamboos were used for studs at the sides, which are usually put from 6 to 10 inches apart; mine, however, were twice that distance. The leaves were then put on to cover the sides. After this the partitions and doors were made; and thus the house was completed without the use of nails, or hammer. I however found my saw very useful, as it saved much time. An inch and a half auger would also have been a good thing, but I had none. Window sash and glass are not used in this country, except by the English. The windows and doors are all open during the day, and closed at night. To build my house, I was absent from Maulmain, including the Sabbath, 11 days, and it took 3 days to go and come. I had 101 days work on my house, including bringing timber and every thing. The whole expense of the house was 72 Rupees or a little less than \$35. But such a house will last only about 3 years. Cellars, chambers, gartets, &c., are unknown in this country, except 3 or 4 regular built brick houses in Maulmain. Houses built in this manner are very comfortable for this climate, but they would not stand the Vermont winters very well, and they are not very secure against thieves. But by keeping a good dog I do not feel the least concern in that respect.

You have, I suppose seen, on the beach near Boston, the hay stacks which are raised on poles, some distance from the ground. If you wish to form some idea of the native houses of this country, just imagine these hay-stacks, built in the form of a house roof in such a manner that the floor would be as near the roof as a common garret floor, and a kind of shed-roof at each gable-end, without any windows or doors, except one large open place on the side or end. Europeans generally and most of the missionaries in Maulmain have framed houses, built all of hard timber, except the roofs which are covered with the leaves mentioned above.—Houses here invariably have a veranda attached to them. Our water is good, though not so cold, of course, as in Vermont, and do not suppose it would be healthy for us to have it as cold. The first Sabbath in this year I commenced a little Sabbath School among the natives. This is a department of labor in which I have always felt a peculiar interest.—While in America how many times have I thought, O how I should love to get the poor heathen around me in a Sabbath School! It is indeed pleasant. I enjoy it quite as well as I ever anticipated.—Though I cannot as yet say half to them

that I should be glad to say, still it is good to say what I can.

The established price of labor here is 1-2 a Rupee per day, or about 25 cents. You may, perhaps, think this to be rather low wages. But considering the necessary wants of laborers here and laborers in the United States, I think that 25 cents here is quite as much as 75 cents there. Besides, take them as they come I would rather have one American than 3 natives.

Perhaps you would like to know the manner in which I spend my time, from day to day. My hour for rising is the same now as when I was with you in college. [While I was with brother Brayton, for more than 6 years his hour for rising was invariably 4 o'clock.] After rising, I spend half an hour in devotional exercises; then exercise an hour, when it is day-light; then attend a meeting among the natives, which we have every morning; then read Karen till breakfast time, at half past 7 o'clock. After breakfast and family prayers, I spend the remainder of the day in study, except about two hours in the middle of the day, which we devote to reading the Bible. We have a meeting also every evening. More or less individuals call at our house every day, with whom I converse as well as I am able. Brother Brayton here states that although sister Brayton is not as yet able to sit more than half the day, still she has felt as though she could not possibly be contented to see the heathen and heathen children around her, from day to day, without trying to do something for their eternal welfare. She has therefore commenced the superintendence of a small school, which she got up soon after we came to this place, and by employing a native to assist her, she gets along very well.

Brother Brayton mentions that when the ship Loure, (Capt. Green,) arrived, having no missionaries on board, he was telling the disciples that a ship had come from America, but no teachers, when one of them looked up and with apparent amazement exclaimed, "What, a ship come, and no Teachers?" "What then has the ship come for?" Another not knowing but teachers had come, in his prayer, prayed very earnestly for the new teachers just arrived, and thanked God that they had come. Poor man, thought I, how he must be disappointed. Pray for me dear brother, that I may be holy, humble and Christ like in all my intercourse with the heathen—and then will multitudes of them be converted to God through my instrumentality. Dear brother, I feel that our time for doing good is short. How it becomes us to catch the moments as they fly. Let us try to live so that when the stern messenger shall come we may have nothing to do but to bid him welcome.

The following is a literal translation of a letter which I received at the same time with the above, from Kone Louk, a native disciple, about 16 or 18 years of age, who is brother Brayton's teacher. The letter is written in the Karen language. The mechanical part is ingeniously executed. It is said to be the first that he ever undertook to compose.

Done Yan, Feb. 9, 1839.

I, Kone Louk, here God's disciple, send a book to God's disciple in the land of America.

We, younger and dear brothers, who have become God's disciples, and those who have become God's disciples in America, have never seen each other.—But God in his great mercy, has sent us a book, and we have seen the writings only. But though we have not seen each other here, yet we shall see each other in the city of our God above. While we live here in this state, before we die, let us strive very earnestly to do things of God.

We who are here when the teachers had not yet come, we served the devil's law, we worshipped pagodas; we worshipped idols; we worshipped priests; we worshipped evil spirits; we all offended against God; because we had not heard his law. If the people here, they who have become disciples, go to preach the law of God, and the teachers go to wish to listen to the law of God. They wish to drink spirits, and they wish to go to feasts. Some do not wish for the merit, they only wish for the happiness. Some go to the feasts (religious feasts) and fight

until they kill each other, though it is very bad. When they die, where they will go they know nothing at all about it.—Many of them do not even think of the future. They die like the beasts. Now the teachers have come and told us of the law of God, and we have heard of His great mercy. In order that we may praise God's great mercy, pray to God for us very earnestly. Formerly we all did very wickedly indeed—we were all the servants of the devil, and very unhappy;—now we who worship God are exceedingly happy.

In order that all the people may hear the law of God, and that they may know the law of God a great deal, send a great many teachers to teach them the law of God. Now there are not teachers enough to tell the law of God. All the people cannot hear the law of God. We who are here when the people all hear the law of God, are baptized daily and worship God very much, then we shall be very happy indeed.

I, Kone Louk, his book, give to God's disciples in America.

THE NEW-YORK BAPTIST STATE CONVENTION held its annual session at Saratoga Springs, on the 16th and 17th of October. The following extracts, from the editorial correspondence of the New-York Baptist Register, give a summary view of what the Convention has done during the year:

"By the annual report of the Board, just alluded to, it appeared that 69 churches have been supplied with a preached gospel, and pastoral labors either the whole or a part of the year; embracing in the whole, 51 years and 9 months of labor. Sixty-six of the churches are located in 33 different counties in this State, 2 in the State of New-Jersey. It also appeared that 14 missionaries have labored 8 years among the destitute; 10 of whom have scattered the bread of life in this State, and the remaining four in the border counties of Pennsylvania; making the entire amount of local and itinerating ministerial services performed, including that of the agents, to be 76 years;—a period longer by 12 years, than was ever before reported by the Convention.

In the performance of these labors, more than 14,000 sermons have been preached; more than 21,000 have been religiously visited; 3,100 have been instructed in the Sabbath School; and 1,600 have been favored with Bible-class instruction.

Five churches have been gathered and organized, and 556 baptized. The school among the Tonawanda Indians have been sustained, with an average of 30 children; and the farm, which is quite productive, well cultivated. The church in Tuscarora had enjoyed precious refreshings, and was quite prosperous under the pastoral labors of Brother Casick.

Brother Choules moved the acceptance of the report, with an excellent address, and was followed by Brother Hodge, who seconded the motion. The treasurer's report showed the amount received \$19,634 70, including \$3,827 37, balance in the treasury; expended \$17,375 34—leaving a balance of \$2,259 36."

The next session of the Convention is to be held with the Broad street Baptist church in Utica.

The New-Hampshire Baptist State Convention held its anniversary at Claremont, commencing on Tuesday 23d ult. The following extracts are taken from the N. H. Baptist Register.

"The committee on the state of religion in our churches, reported that but few revivals had been enjoyed the past year—the Lord had however graciously visited some of the churches, and on the whole, our numbers have been on the increase; and in many places, there are now very favorable indications of a refreshing from the presence of the Lord."

The committee on Home missions presented a Report which gave an encouraging account of the state of this department of christian labor. This field is broad, embraces, as it were, the heart of our beloved country, and presents a strong and imperative claim, not only upon the contributions of the christian, but also of the patriot and the philanthropist. Whoever desires the prosperity of our country and the perpetuity of our free institutions, must evidently regard with no ordinary interest, the moral complexion of our community. No immoral and unenlightened people can ever sustain a republican form of Government.

The report of the committee on Foreign Missions presented many encouraging facts; the contributions the past year from the churches in our country have somewhat increased and the labors of the 190 missionaries and assistants at the 66 different missions have been continued and blessed, and 570 were baptized the last year. On the other hand, the Board have been obliged to direct their missionaries to reduce their expenses, lessen their schools and the amount of printing, from the fact that the prospect of funds will not warrant a continuance of the present operations. Brother Snow made some remarks on the adoption of the report, showing the present condition of the missions—several missionaries have been obliged to return from their fields of labor on account of ill health, but the Board have been unable to supply their places, owing to a want of means. The missions among